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PACIFIC LUTHERAN THEOLOGICAL SEMINARY
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r. R. H. Alexander, first esident of the Brother- od of The American theran Church.

(See story page 8)

From Ninety Nations

By A. Henry He

When the service is in a medieval church in Europe, the officiating pastor pads about the altar barefooted, and chants prayers in an Asiatic tongue; when the solo from the balcony is a negro spiritual sung by an American negro; and when the 600 worshippers come from nearly ninety nations and represent almost all of the denominations of Christendom, then you have the ingredients for what is known in current jargon as "an ecumenical experience." When you also know that most of the participants are students you can be reasonably certain about some other things: they will be deeply impressed by the experience; in their conversations and discussions they will show concern for "problems"; they will be impatient with whatever blocks solutions; and there will be an underlying suspicion that anything or anybody older than themselves represent the most formidable obstacles to problem solving.

So it was on the occasion of the "World Teaching Conference" in Strasbourg, France, July 15-31, sponsored by the World Student Christian Federation as the key event in a six-year concentration of study of The Life and Mission of the Church. The barefooted man at the altar was one of the chaplains. A clergyman in the Church of South India, he is better known as the founder and leader of a kind of monastic movement The Christava Seva Ashram of Ceylon. The oth official chaplains were a lady from the World office in Geneva, Switzerland, and a Lutheran from Germany.

In the course of the two weeks the participant 39 platform lectures or sermons, sat for innu hours in seminars and tutorial groups (10-18 i group), went on two official excursions outside o bourg, and walked an average of more than tw each day between the widely scattered buildings i the events took place. No estimate is attempted hours spent in cafe conversations and in sigh around the old and fascinating city of Strasbo was a conference only for the hardy of mind an

Inevitably the international character of the c came into sharpest prominence. Beginning w dominating presence of language earphones and tors' booths, there was then also the lively array o and styles in clothing, and finally the earnest pre tion with The African Problems, The Asian Pr The Congo Situation, The Algerian War, and Denominational differences slipped into secon as a divisive factor, suggesting that there perhaps

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re be held any ecumenical conference unless it is international in constituency. Theological issues m to take on different hues when there are national- c viewpoints to consider. It can also be said that some ological differences become sharpened a great deal such a conference but people do not line up behind itions according to denominational affiliations.

An Earnest and Radical Study

Be that as it may, this was a significant conference. t to be confused with the youth conference going on approximately the same time in Lausanne, Switzer- d, the Strasbourg gathering represented a self con- us effort on the part of student Christian groups all r the world to carry on for their own benefit and efully for the benefit of the whole Church an earnest indeed radical study of The Life and Mission of Church. It had its initiation in Tutzing, Germany, 1956 when delegates to the General Assembly of the rld Student Christian Federation began asking them- es why it seemed so difficult in these days to excite erest among students in missions as they once were ited in the hey-day of the Student Volunteer Move- nt. There had been changes, they agreed, in student nking, but why had the changes come? They began take note of significant developments which could ount for them:

-The emergence of new nations and the last stages of colonialism;
-The renaissance of ancient religions;
-The unparalleled advances of science, including the development of atomic power;
-The transformation of agricultural into industrial society, with all the social, economic, and political structural transformations involved;
-The struggle between communism and western powers, and within the respective orbits of power, and the continuous threat of war.

Could these and similar developments account for the nges in student thinking about missions? No, there been actual though inobtrusive changes also in the rches and in the nature of missionary activity. That o say, there had been changes which *ought* to have nged our concept of missionary work. Items:

-The emerging theological consensus about the nature of the Church;
-The demand for a more adequate expression of the wholeness of the Church;
-The revival of biblical theology;
-The rediscovery of the importance of church history and of confessional heritages;
-The maturing responsibility of younger churches;
-The new understanding of the wholeness of Christ's ministry through His Church, and of the essential place and function of the ministry of the laity.

Out of these considerations came the decision to invite Christian students everywhere to give major attention for at least six years to theological study. It was important that people from as many nations as possible should be involved in this study, and they have been. But it was even more important that at some time there should be brought together in one place an international gathering so that nationalistic viewpoints could meet in personal confrontation.

So they came to Strasbourg. Representative of "mission fields" met with members of the sending churches; citizens of colonies met with "colonialists"; east and west; "poor" nations with the "rich"; Cubans and USA students in a special session. And it all made a difference!

From the platform came the thoughts and insights of such well known people as Visser't Hooft, Lilje, Fry, Hromodka, and Barth. Less known but quite as effective speakers came from Asia and Africa; and many from all parts of the World who would be headline speakers in other circumstances came to be leaders of seminars and tutorial groups. Participants themselves were also highly selected leaders, each delegation generally comprising college work executives and topnotch students. The USA Lutheran delegation included Margaret Evanson, president of the Lutheran Student Association of America; Gordon Ward, a former president of LSAA; Paul Rogness, Rhodes Scholar at Oxford in England; and the Reverend Donald Hetzler, newly appointed central regional secretary for the Division of College and University Work of the National Lutheran Council. The writer attended as a member of the conference administrative staff.

At the Forefront . . .

No one ventures a firm judgement of the results. But he who would think seriously and deeply about the nature of the Church and about the Church's mission in the world is well advised to give more than casual attention to what happened at Strasbourg. However preoccupied they may have been with problems that couldn't be solved, some things emerged with urgent clarity, one of these being the near unanimous conviction among both students and leaders that there has occurred in this generation a series of revolutions in science, in economic and political thought, and even in religious thought. What effect these revolutions will have is less certain. It is quite certain however that almost every one of the students who took part will have many occasions in the future for sober reflection on this experience, and eventually they will be found at the forefront of Christian leadership.

What is the "Life and Mission of the Church"? It's an important question for every generation to ask.

Adults Like to Study

By Richard R. Eve

It can really happen! A congregation that has gone for years with only a token attempt at adult education can become a fellowship of believers seriously studying God's Word!

Some five years ago Dr. Morris Wee, in a conversation about the future of the church, said to his interne, now the Rev. Harley Swiggum, "What could happen in a congregation whose entire membership really knows the Bible?"

They determined to find out. From a number of experimental attempts in vacation church school classes, Pastor Swiggum was convinced of the value of organizing biblical material around major events and interpreting it through basic concepts. He was also sure that symbolic pictures could help students grasp and remember scriptural concepts in dynamic relationship to one another. During his senior year at the seminary he spent all available time trying to develop a series of basic concepts for teaching the Old and the New Testaments.

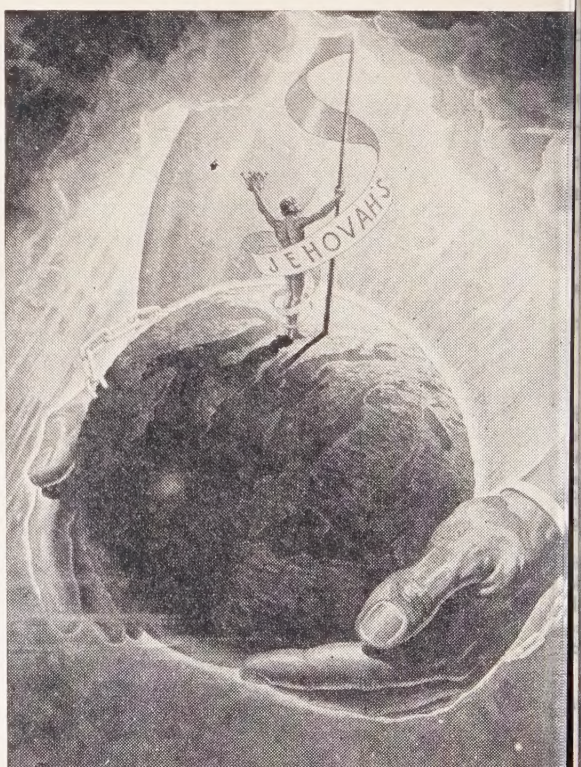
In 1957, after much planning and preparation, including a wide search for an artist who could adequately portray the concepts in picture form, Dr. Wee and Pastor Swiggum launched a two-year program of training fourteen men and fourteen women to become teachers in a new adult education program for Bethel Lutheran Church.

Those twenty-eight laymen attended classes two and one half hours every week for two full academic years. They were assigned a minimum of eight hours of home work each week. They were required to pass written examinations. They memorized a large number of Bible passages, paraphrases or titles for scriptural segments. In addition to the systematic survey of the scriptures from Genesis through Revelation, the trainees were given instruction in the techniques of teaching and communication. The twenty-eight trainees developed a tremendous enthusiasm for their project. It seemed that wherever they went they carried note or outlines or memorization cards with them. I thing else became secondary on their personal p list. Whoever talked with them soon heard abo new adult education program for Bethel Lut Church.

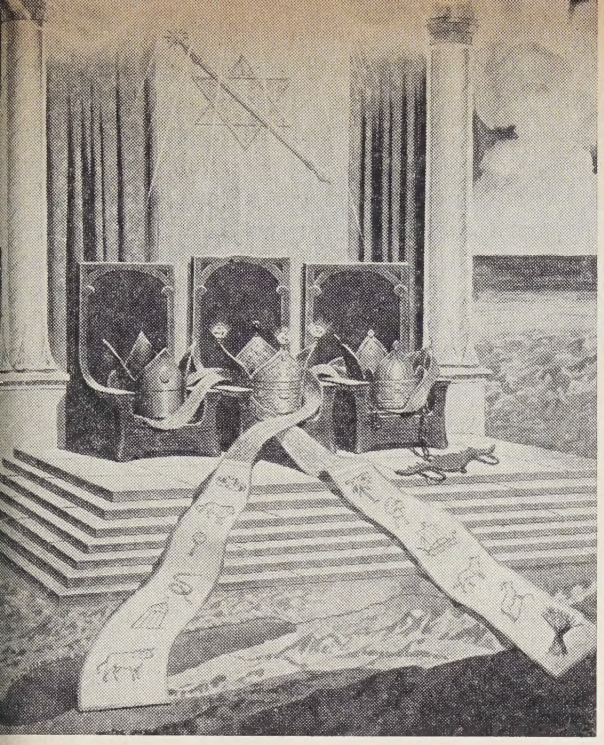
In the summer of 1959 registrations for the ne gram of adult Christian education were opened. C school teachers and leaders in the congregation urged to register. The teachers, through their two of training, had of course made many personal co Registration was open to all members of the con tion at $3.50 for the first six weeks' course. Wi very short time, four months before the classes to begin, the five hundred available registratio all been filled and the first "Bible study waitin was started.

On Wednesday evening, November 1, the park was filled and the twenty-one classes were unc promptly at 7:00 P.M. During the first six weeks' and in the subsequent courses, attendance for the education program has been 88.8%. Interest grew ily without any signs whatever of slacking off.

After the first six weeks' course had been com registrations were opened for the second six course to be started in mid-January. The pasto the teachers felt that registration for the second would be a major test for the public acceptance



Bethel's approach to Biblical study is in the form of themes or concepts. Dividing the Bible into 40 major segments, the paintings serve to symbolize the basic concepts found within each segment. For Genesis 1 and 2 the major concepts symbolized are: God created the earth; God created all things good; God relinquished His creation to man as a gift; God binds Himself to His creation; God owns the earth; God created man in His own image; man has freedom only within limits; man is the crown of God's creation; man is called to subdue the earth; man is called to replenish the earth; man is called to dress, till and keep the earth; man is called to have dominion over the earth.



Study Thirteen includes I Samuel 11 through I Kings 9, the period of the United Kingdom. The major concepts symbolized in the painting include the following: The twelve tribes, whose symbols appear on the banner, are united under kings; kings are understood to be established by divine commission rather than by blood succession; Saul's kingship (black crown) met violent opposition; David's reign (crown with three diamonds and a black pearl to show four major events)—Jerusalem made the capital city, Philistine menace obliterated, Jerusalem established as ecclesiastical headquarters, disunity begins as result of sin with Bathsheba; was the great golden age of Israel's history; Solomon's reign (crown on far right) is remembered for expansionist policies which lead to heavy tax loads and thus to rebellion within the united kingdom.

program. Folks might become enthusiastic about ovelty the first time it were offered, but they cer-ly would not register again unless they felt they e really getting something out of it. Of the 500 had participated in the first six weeks' course, all 72 re-registered for the second course to begin in uary! And of those 72, 39 indicated that their only on was a winter schedule that would not permit n to attend all of the sessions. Those 39 registered dvance for the third course to begin in the spring! er the second series had been completed, over 400 he initial 500 re-registered for the third course be-ning on April 27. Registrations for the series to in this fall show that it is very likely more than 350 he original 500 will complete the full two-year pro-n of "Basic Training" in this survey of the Bible. placing four reserve teachers into regular service, a stration of 600 has been accepted for this fall.) In ther year's time, when an additional group of teach-has completed the two-year training period, twice nany classes can be offered. It is entirely likely that of them will be filled and the "Bible study waiting will continue to lengthen.

he folks who are a part of this Bible study program are wonderfully enthusiastic about it. A woman wrote to her daughter, "I'll have to come to visit you before the end of April because that's when the third Bible study series begins, and I wouldn't want to miss any of those sessions." A business man who each year has given a testimonial banquet for high school athletes and has taken much pleasure in acting as the host and MC for these banquets, saw to it that the 1960 banquet was given—but someone else was the MC. He was attending the Bible study at Bethel Lutheran Church! People all over Madison were simply arranging their lives in connection with the Bible study series. Typical comment: "We turned down all invitations to other events in order to attend these classes on Wednesday evening. Nothing is so important to us on this night as Bible class. We haven't missed a single class and don't intend to."

A judge told me that he has never gotten so much out of sermons as he does now when he can meet the pastor at a higher level of understanding since learning basic concepts of scripture's message. He says he hears the sermon with a richer response.

A woman who declares that three years ago she was spiritually just nothing, now has begun to understand the Bible for the first time.

tudy Eighteen the Biblical material of Ezekiel, Jeremiah, La-ations, portions of Daniel, II Kings 24:18-25:22, and II Chron-36:11-21 are covered. This is the period of "The Exile." The great swords in the foreground remind of powerful military s from Babylon which throttled the revolt led by Zedekiah, ing of Judah. Jerusalem was pillaged and destroyed. Judah's ns were carried off into exile by the Babylonian hordes. The uction of Jerusalem and the implications of exile brought t despair to Judah. The prophets Ezekiel and Jeremiah are cially identified with events prior to and during exile. The t carried in the woman's arms reminds of a hope, renewed e prophets in this time of crisis, that "a remnant shall return."

A university professor is a student in the class taught by a cattle slaughterer from the packing plant. Intellectually the student is far beyond his teacher—but not in Bible knowledge after that two year training program! Great experiences of the communion of saints are also a part of this program!

Basically, the classes themselves are rather straightforward Bible lectures. But the lecture is presented by a well-trained teacher. And it is organized around a series of biblical concepts which are organized into a basic idea that gives the student a vivid picture of the biblical period he is studying.

This vivid picture of the period is actually set before the student in the form of a large dramatic painting by Walter Ohlson, of Spread Eagle Lakes, Wisconsin. The teacher refers to the painting only rarely, but it stands before the class as a kind of outline and summary of the entire lesson.

The experiment of Bethel Lutheran Church makes possible the following observations:

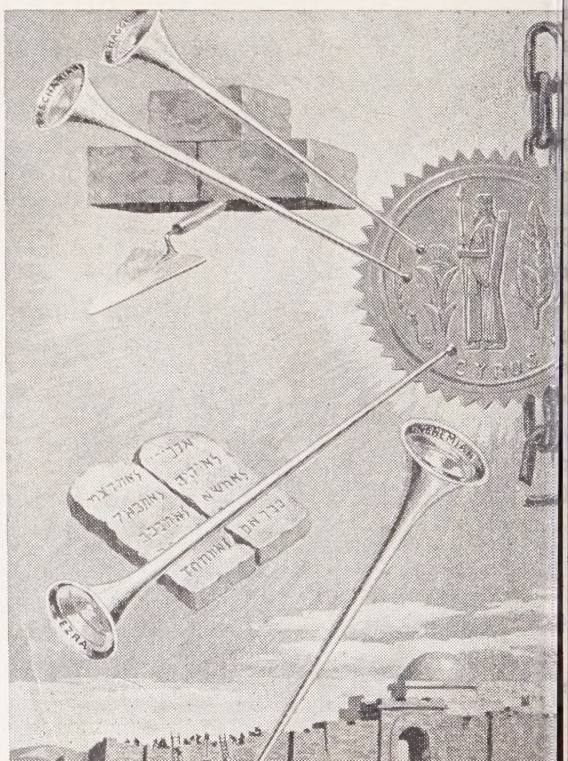
1. There is a great hunger for a comprehensive but manageable grasp of the whole of scripture.
2. If we really mean it when we say that all adults should be studying in a Christian education program, we must take steps accordingly and provide a massive program which can actually take care of the entire adult membership.
3. This means really adequate training—not for one or two, but for a whole squad of teachers.
4. The training of teachers is no week-end affair. It takes many months!
5. The pastor's principle role in developing a program of adult education is the role of a trainer.
6. The use of conceptual, pictorial material for summary and outline purposes can help the student grasp and remember the facts of scripture in dynamic relationship and interpretation.
7. As always, when people are confronted by His Word, they are confronted with God—and then lives are changed.

It can really happen! A congregation that has gone for years with only a token attempt at adult education can become a fellowship of believers seriously studying God's Word.

Study Nineteen, "The Restoration," covers Ezra, Nehemiah, Haggai and Zechariah. WHITE CLOUDS RISE ON HORIZON—New hopes for freedom begin to emerge in Hebrew hearts as the Medes threaten Babylon's power. BROKEN CHAIN—Bondage under Babylonia is broken when Cyrus the Persian destroys the Babylonian kingdom. GOLDEN SEAL—Cyrus issues "The Edict of Restoration" which frees the Hebrews to return to homeland. TRUMPETS—Men of God proclaim new hopes and lead the exiles during period of restoration. TRUMPETS HAGGAI AND ZECHARIAH OVER BLOCKS AND MASON'S TOOL—Haggai and Zechariah encourage and lead Hebrews in a reconstruction of the temple of Jerusalem. TRUMPET EZRA OVER LAW TABLES—Ezra leads law reform in restoration period. TRUMPET NEHEMIAH OVER CITY WALLS—Nehemiah leads people in reconstruction of walls around city of Jerusalem.

And saying that is about the most important one could say for the future of the church! W becoming increasingly aware that whether we taken it seriously or not, the church is in very teaching church—good, bad, or indifferent. The t is that for the most part we have all been rath different. But we have been teaching all the Modern studies in education show quite clearl the most significant teaching happens, not in th rooms, but in the whole life and behavior of the bers of the church. Today's emphasis in theo pointing out anew how important it is that the understands itself as a believing, worshipping, w ing, and working fellowship created by God a powered by the Holy Spirit. The day of the popular "American religion," with its faith in fa its emphasis on mere identification with a good zation is on the wane. All serious leaders of the see that the Church is to be a genuine fellow disciples of Jesus Christ.

Disciples are disciplined people—disciplined to Christ, disciplined by continued learning from That means continued learning. When this co teaching ministry of the Church is understood, congregation will rightly see that the most sig educational program that it has is its adult ed program. Without an adequate program of adul tion a church can lose its sense of direction a its awareness of being God's own people through He is daily carrying out His mission. The deca before us will undoubtedly see as large an emp adult education as the past two decades have children's education. Toward the development a large program of adult education in the Chu work of Bethel Lutheran congregation is ma major contribution.



A New Statement of Faith

By Henry F. Schuh

ttending conferences has become a way of life to many people. So much so that the various lan-ges have special terms and phrases that are used by for those who habitually attend conferences. The lishman is often called a "convention hound." The mans use a term which when translated would say vention lion." I asked an explanation of the men used this name at the World Council of Churches ference and he said a "convention lion" is one who ds so many conventions that he is off to another ention before he gets up a report on the first. Not ting to become known as a "convention lion," I make a report on this conference before I go to her.

ne Central Committee of the World Council of rches met at St. Andrews, Scotland, August 16-24, . The largest number of representatives were pres-that have ever been at any Central Committee ing. In spite of varied backgrounds and religious ires, the unity of these people was remarkable.

ne first item considered at the sessions which was reat importance to The American Lutheran Church e following action taken concerning membership: hat the Central Committee take note of the merger the American Lutheran Church, The Evangelical utheran Church and the United Evangelical Lu-eran Church and DECLARE

hat The American Lutheran Church is recog-zed as a constituent member of the World Council Churches."

three Church bodies constituting The American eran Church have all been members of the World ncil of Churches and it seemed an anomaly that Churches should be voted into new membership, fore it was deemed wise that this item read that American Lutheran Church is recognized as a tituent member of the World Council of Churches." was a precedent-setting act. It introduced a pro-re which will be followed again as mergers develop in the World Council of Churches organization. action makes it possible for The American Lu-an Church to have full representation at the forth-ng World Assembly meeting at New Delhi in as a continuing member. It will not be necessary ve further action at the New Delhi meeting. The rch is now a fully constituted member of the World Council of Churches and continues that way.

Of course, in reporting this it is understood that the Church at any convention may take up the problem of its own membership in the World Council of Churches as well as any other important problem in its life. The question of continuing membership in the World Council of Churches will be one of the problems that will come before the 1962 General Convention of The American Lutheran Church.

The second item of great importance to the American Lutheran Church was the recommendation for an expansion of the statement of the basis of the World Council. The new statement which will be recommended at the New Delhi Conference is the following:

> "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit."

The changes that were suggested by the Norwegian House of Bishops were the phrase "according to the Scriptures" and a desire that there be included a definite statement emphasizing the Trinity. The Central Committee believes by its own resolution:

> "The Central Committee believes that the suggested expansion does no more than make explicit what has all along been implicit in the present Basis, but that it meets the general desire to include a reference to the Scriptures and to the Three Persons of the Undivided Trinity and at the same time emphasize in biblical language the central purpose governing the association together of the member churches in the World Council."

Interest in this new statement has been widespread. Conservatives within the Churches have expressed their agreement and favor. It should prove to be highly acceptable to The American Lutheran Church.

The basis of our faith is confession of Christ as Lord and Savior, according to the Scriptures, and also as one of the Persons of the Divine Trinity. The World Council of Churches gives us opportunity to confess this Christ before the world. As Christians, and as Lutherans, we welcome every opportunity to testify of this faith, and to confess this Christ before the heathen and non-Protestant world.

They plan "Greater Works in Christ" for the new Church

The ALC Men Are Constituted

By A. C. Iv

It is not enough for church men to occupy a church pew on Sunday morning if their Christianity is to mean anything—they must be aroused and taught to have a compassionate concern for the welfare and happiness of others.

This was the thread of thought dominant throughout the constituting convention of the Brotherhood of The American Lutheran Church. One speaker after another underscored the need for *Greater Works in Christ,* the theme adopted for the convention, and each in his own way was seeking a working definition of what is meant by "love thy neighbor."

The 672 delegates from the three merging men's groups, meeting Aug. 27, 1960, at Central Lutheran Church, Minneapolis, Minn., returned to office leaders of all three merging groups.

R. H. Alexander, 51, a life insurance agent at Sioux City, Iowa, ELC Brotherhood president the past four years, was elected to head the new Brotherhood. Dale Bruning of Bruning, Neb., and Harry Nelson of Greenville, Mich., presidents of the ALC and UELC men's groups, became first and second vice-presidents respectively.

Cognizant, perhaps, of their professional backgrounds, the delegates elected Andrew C. Iverson, a court reporter of Rock Rapids, Iowa, as secretary; and a banker, Arthur J. Helland, Minneapolis, Minn., as tre
Others elected to fill out the eight-man Board
Brotherhood were: Otis Grande, Tacoma,
Ernest Peterson, Racine, Wis.; and Herbert N
Detroit, Mich. Whether by chance or design—w
say—this brings together three ALC, three EL
two UELC men in the first Brotherhood Board.
for Grande, the Board is composed exclusively
westerners.

Symbolic of the merger was a simple hand-
ceremony by presidents of the three synodica
groups—Robert Alexander, Dale Bruning, and
Nelson—as Dr. O. G. Malmin of Minneapolis
the impressive Ceremony of Union:

"Inasmuch as it is our hearts' prayer that th
iliary shall be an instrument in the hands of
to unite us in spirit and desire . . . to under
entire program of The American Lutheran Chu
let there now be given a visible sign and wi
our unity of faith and purpose to worship the
God and to serve together for the upbuilding
Kingdom."

The proposed constitution and bylaws were
with only minor changes. The stated purpos
Brotherhood shall be:

". . . to help stimulate interest in the Kin

A section of the crowd attending the Constituting Convention of the Brotherhood of The ALC at Central Lutheran Church, Minneapolis, Minn.

d among the men of The American Lutheran Church, d to further the effectiveness of this Church through enlistment, training, and organization of men into fellowship of working churchmen who will under- d the entire program of The American Lutheran urch."

The four-fold program of Education, Devotion, Fel- vship, and Service, long basic to the ALC Brother- od, was continued.

As with other auxiliaries, conventions of the Brother- od will be held triennially, the first scheduled for 1962.

Objection was made from the floor to a provision re- iring approval by the General Board of district otherhood projects. In the past, special projects of trict and local Brotherhoods have been multitudinous, king, as Al Doerring has pointed out, only direction. ter a short debate this provision was deleted.

A more closely contested resolution saw the name rotherhood of The American Lutheran Church" win t as the official name of the new auxiliary. This pre- iled over "The American Lutheran Churchmen" by vote of 348 to 239, with the cleavage largely along odical lines.

Among the more than a thousand ALC men's groups d also in many ELC churches the name "Brother- hood" has been synonymous with an organized church men's group. It is lesser known among UELC church men. But in some geographical areas confusion has arisen between the term "Brotherhood," meaning the church auxiliary, and a midwest fraternal life insurance company.

"Brotherhood," the name chosen, is especially apt. It means an association for any purpose; brotherliness, fellowship, companionship. Scriptures speak of brotherly love, and make other references in a similar vein. "Love of Brotherhood" is the admonition of I Peter 2:17.

Amazing to many was the lack of opposition to the budget proposed for carrying out Brotherhood projects. The $300,000 proposal, divided among the present 55,000 members, means a per capita contribution of six dollars —nearly equal to the present benevolence budget of many individuals. These funds, expected to come through Laymen's Sunday offerings, are in addition to district, conference and local financing. For the latter, the convention adopted a resolution recommending free-will offerings with a specified per capita amount for the district treasury. It will be noted these finances have no relation to Brotherhood administrative and office expenses, which are included in the budget of The American Lutheran Church.

The ALC men, seeking to close out their affairs on Friday, were confronted with a "mislaid" matter of $16,000, seriously threatening their financial structure. The problem, as explained by the finance committee, came about as a result of a printer's error. In the mistaken belief that ample funds were available, the ALC men at their Detroit convention in October, 1959, distributed grants with an open-handed generosity unwarranted by the true state of the treasury. To solve their perplexity they amended a proposal giving $10,000 to the ALC treasury to a qualified promise contingent on there being funds available to do so.

A close contest developed over a resolution to adopt an official Brotherhood hymn. "The Sign of the Cross and the Heart," long the official ALC Brotherhood song, won out only after delegates and visitors had an opportunity, as suggested by Dale Bruning, to sing it for themselves.

Likewise adopted from the ALC group was the official Brotherhood pin which has Luther's insignia, but no imprinted name, and which symbolizes the fourfold purposes of the Brotherhood—Education, Devotion, Fellowship, and Service.

Two Assistants Appointed

Brotherhood Director Al E. Doerring, chosen for his post in January, 1959, acted as convener and chairman of the convention. He introduced two recently appointed assistants. Loren E. Ness, former boys' work director of the ELC, will continue in a similar capacity in the new Brotherhood; and Herbert E. Kent, of Seattle, Wash., will work in the areas of public relations and office management.

Measured in terms of attendance, the Sunday afternoon rally at Central Lutheran Church was not impressive. Intermittent rain for four days, climaxing in a steady drizzle on Sunday, undoubtedly dampened the spirits of hundreds who had planned to attend. Detracting further from the attendance was business obligations compelling early return from the convention by many laymen, some from distant points.

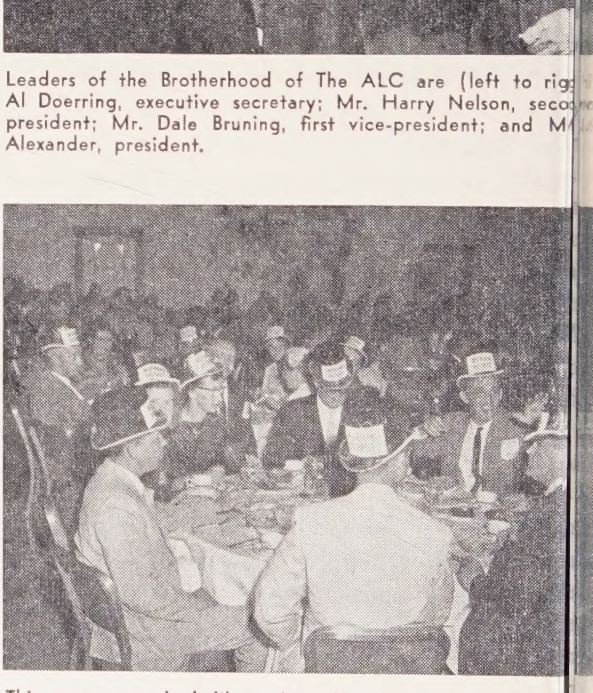
The national staff of the Brotherhood, including Director Al Doerring, his two assistants, five officers, and three board members, was installed by Dr. William Larsen, secretary-elect of The ALC.

Dr. William Hulme, Wartburg Seminary professor, addressed rally guests on "Men for the Master in Our Time."

A massed chorus of more than one hundred Brotherhood delegates, under the direction of Dr. Oscar Overby, Northfield, Minn., sang six numbers. With only two rehearsals, the choir gave a creditable interpretation of the selections, some of them moderately difficult.

Dr. William Larsen, left, secretary-elect of The Americ theran Church, who installed the Brotherhood officers convention, chats with Dr. William Hulme, of Wartburg The Seminary, who preached at the installation service.

Leaders of the Brotherhood of The ALC are (left to rig Al Doerring, executive secretary; Mr. Harry Nelson, seco president; Mr. Dale Bruning, first vice-president; and M Alexander, president.



This scene may look like a New Year's Eve party, but the Michigan delegation and their wives at the Brotherh vention banquet wearing their distinctive hats.

If the Light Is Darkness

By Conrad M. Thompson
Director of Evangelism

noted theologian wrote recently that the Christian Church would rather conform to the unbeng world than to protest against it. We live in a of congeniality. We deplore being a "voice crying he wilderness." It is more popular to be positive complimentary.

his is the way I like to be too. I like to think about wonderful American church, its thriving congrega-s, the bulging attendances and a vigorous church nization. More than eight and one-half years of eling among our congregations has caused me to k God often for the thousands of spiritual giants ve met among our laity. It has also been an undeed privilege to fellowship with the able, sincere and ly committed pastors in our Church.

Concerns Which Weigh Heavily . . .

have witnessed many a spiritual harvest in these s. The Evangelism office files contain hundreds of rs telling how God has been at work "confirming word with signs following." With such a multitude appy memories tucked away in my mind I don't to protest either. But I can no longer live with my science unless I share with the readers of the Lu-RAN HERALD some concerns which weigh heavily on heart. First let me say that there seems to be a thin-g out of spiritual life in our congregations. While it ue that we have witnessed a revival of interest in the erican church, it seems to be more a mere religiosity a deep faith in Jesus Christ as Savior and Lord. needs only to sit down and talk with the members ur congregations and, while you will always find lid core of "shining lights," there seems to exist a ueness about what it means to be a confessing Chris-. Much of this vagueness is covered over and goes oticed the more active many people become in the rch. Manifestations of spiritual hunger and uncer-ty of faith frequently drive one to more and more nuous church activity. When we learn that the ma-y of our church people leave their "religion" mostly Sunday mornings then it causes us, when we take itual inventory, to reflect the words of our Lord, the light in you be darkness, then how great is the kness." Much of what we call "light" may very well darkness.

urrent religious writers are constantly warning us this spiritual vagueness. W. Herberg writes in e Pulpit" that what used to be known as humanism is now called Christianity. He describes the mixing which has gone on between culture and Christianity until Christianity has all but lost its identity. Martin Marty in a recent book says we have made of God a useful instrument who has ridden in race cars, produced Hollywood films, created fortunes and has run our errands for us. He concludes that there isn't much difference between a non-existent God and a completely captive one. He states that "religion in general" is about the best summary one can give about American church life. H. R. Niebuhr says, we have preached "A God without wrath who brought men without sin into a Kingdom without judgment through the ministrations of a Christ without a Cross." One of the few criticisms I have of the ministry in our Church is that we have taken too much for granted as far as the personal faith of our people is concerned. The many pastors who do intensive personal work cannot help but be shocked by the vagueness of faith existent among large numbers of our church people. I say again, that spiritual life is thinning out in our churches in America today. There is a tragic vagueness of faith, a sliding scale of commitment and discipleship.

Life in the grey

A housewife said to me one day, "Life for me used to be black or white, now it is only grey."

Dr. Piper wrote recently that America is being de-Christianized. "Public life," he says is "repudiating all Christian features." There seems to be a widening gap between what we say we believe and what we do. "If the light in you be darkness, then how great is the darkness?"

Personally, I think our church colleges and their respective presidents have done a much better job than our congregations in combatting the dance, drink, and immorality. They have often applied strong disciplinary measures and sometimes dismissals of those who ignore the moral standard set up for college life. Rarely does one hear of such actions in congregational life and practice.

Though I firmly believe that to relax our stand against these malpractices, vote or no vote by students and parents, would be a betrayal of the spiritual life and heritage which is ours in Christ, my purpose in this article is not to debate these issues. I have stated the above only to point up again that to me such cravings and agitations, along with many others so prevalent among us, are

simply additional evidences of the inner fires of faith growing dim or becoming extinguished altogether.

We who are called to preach the Gospel have, no doubt, added to the shift from "white" to "grey" living because of reaction against legalism. None of us want to be branded a legalist and thus the preaching of sin and sins *concretely* is becoming a lost art. We would rather conform than to protest. Yet we should remember that one who preaches against sin and sins is not necessarily a legalist. It is when the doing or not doing of certain things is made a condition for salvation that we become legalists. Surely none of us should ever hesitate to preach vigorously and without compromise against every sin which the Word of God singles out in the heart of man.

Almost every great revival in history has been followed by a wave of social and political reform. Deeply committed Christians turn away from "conforming to the world." They take seriously the prayer petition "and lead us not into temptation." They do not begin to compare one sin with another but by the power of God move against sin on every front, such as the sins of pride, selfishness, love of money, self-righteousness, immorality, drunkenness, and the like.

Though we recognize the place of growth in the Christian life and the fact that the old Adam still plagues us even though we have become Christians, a living faith in Jesus Christ should separate us from worldliness and cause us to no longer live unto self but unto Jesus Christ. "In him there is no darkness at all."

But there is hope

"God has set a limit to the defection of His church," says Dr. Burns in a book on revival. When people realize that the fires of faith are growing dim, a gloom and weariness comes over their souls and their worship and works as empty form and sham. Then the Psalmist's cry, "My heart longeth, yea, even fainteth for the living God," comes on their lips. As this cry increases and others join in its litany, until it would seem that the very walls of heaven are being bombarded, then God moves mightily with His Spirit to fill the empty cisterns with His fullness.

The return to a deeper Christlike piety always comes in the same way. There aren't any magic formulas. It demands a deep consciousness of personal and corporate sin, so intense in fact, that we go to the Fountain of healing, Jesus Christ. Therein to discover anew, not only undeserved forgiveness and renewal, but a dispelling of our theological frustrations, a melting of our desire for worldliness, and a new contentment to take God at His Word and to *"live under Him* in His Kingdom and serve Him." Pastor Agnar Tanner said recently, that whenever cleansing has gone out of the Church, intellectualism, rationalism and an undue emphasis on form and ritual have come into the Church. Cleansin also been at the center of every great revival. T what started and continued the Reformation, "A dealing with his rotten heart."

All of this is not beyond our reach. God is read has done His part in the Person of Jesus Chris has given us the Holy Spirit. May God plant every Christian's heart a holy restlessness to pra lieve and rededicate ourselves completely to Him the deep shadows of spiritual darkness be dispelle the dawn of a revitalized faith and hope break in us. "In Him there is no darkness at all."

A Christian and His Savi

Christians, like others, invest savings, but . . .

Christians, like others, are encouraged to plan future, saving in a reasonable way for coming da cluding old age.

Therefore Christian people, like others, do have to invest. Some own farms, stocks, bonds or other ties. Christians, like others, are concerned about s of the investment and about the interest return, b like others they are also concerned about the use made of the money invested. They ask: What savings used for now? Do they help raise more and cattle, or help produce automobiles, type drugs, aeroplanes or perhaps even tin cans? D investment help contribute to the common goo terially, morally, or perhaps even spiritually?

Does my investment help enrich the wealthy expense of the worker? Does the one who now c the use of my hard earned savings take any int the cause of Christ in this world? In short, d money for which I have been working in this li contribute to God's holy purposes?

Many who have been asking such questions ha happy to know of the Home Mission Trust Ce plan of The Evangelical Lutheran Church. Th opens an avenue of investment with security, reasonable interest return, and with the full as that every dollar is used only for the one pur furthering the cause of Christ's Church on earth ing young congregations secure equipment to c their work.

Here we have all three desirable conditions: because more than 2½ million dollars of Chu tension Fund money would have to be completel out before the investor could lose a penny; *fair* because interest up to 4% is paid; above all, *wor* because here is money directed by Christian r gaged in the great and thrilling adventure of more young congregations, each one a missiou post in our beloved America!

Hymn of the Month

For October — "A Mighty Fortress Is Our God"

Service Book and Hymnal — 150

By Laurence N. Field

Oure God is a defence and towre
A good armour and good weapon,
He hath ben ever oure helpe and sucoure
In all the troubles that we have ben in.
Therefore wyl we never drede
For any wonderous dede
By water or by londe
In hilles or the sea-sonde.
Our God hath them al i his hond.

—from 1st English translation of Luther's "Ein Feste Burg," by Miles Coverdale (ca. 1488-1569).

This is Reformation month, and it would be almost thinkable to pass by the greatest hymn of them all, Battle Hymn of the Reformation. As the Companion ok to the Missouri Synod Hymnal says: "It has been htly called 'the greatest hymn of the greatest man the greatest period of German history.'"

t is not known exactly when Luther wrote this hymn, l surely it does not matter. It has long been main- ied that it was written in 1529, and this is as close it needs to be. It first appeared in print that year in ig's "Gesangbuch" under the title: "Der XXXXVI lm, Deus noster refugiam et virtus," which are the ening words of that Psalm in Latin. However Lu- r's hymn is not a translation or paraphrase; it is really ree hymn *based* on Psalm 46. Accordingly, it was ely written during or just prior to the Diet of Spires, en the Reformers protested vehemently against the atment their cause was being given, and were there t called "Protestants."

From the first, the hymn was very popular. There almost a hundred translations into the English lan- age alone, but none is quite satisfactory. To keep the gged, picturesque tang of Luther and his German, in English version, is hard indeed. Within ten years of publication, Miles Coverdale made the first trans- on into English. It was he who also made the first nplete translation of the Bible into English.

The SBH Commission chose Frederick H. Hedge's nslation as the smoothest. He was a Unitarian clergy- n (American, 1805-1890). Most American hymnals or him, for instance: The Episcopal Hymnal, The my and Navy Hymnbook, The Presbyterian and thodist hymnbooks, the new Yale Hymnbook (a splendid volume), and most public school songbooks. Most British hymnals favor Thomas Carlyle's translation (1795-1881). The superiority of Hedges seems quite evident by a comparison of such passages as these:

Carlyle: A safe stronghold our God is still.
Hedges: A mighty Fortress is our God.

Carlyle: With force of arms we nothing can,
Full soon were we down ridden.
Hedges: Did we in our own strength confide,
Our striving would be losing.

Carlyle: We lay it not to heart so sore
Not they can overpower us.
Hedges: We will not fear, for God hath willed
His truth to triumph through us.

So much for the great Scottish essayist and historian! Even he struggled when it came to translating as simple a thing as a hymn. Speaking of translations, -N.F.S. Grundtvig, the noted Danish hymnwriter, once made a rather free rendering of this hymn into Danish. He added a fifth stanza of his own, beginning: "Guds Ord det er vårt Arvegods" ("God's Word is our great Heritage). His translation did not live, but his added stanza did, and has become a classic hymn in its own right. It too, is in the new hymnbook (No. 257).

The melody is as famous as the text, and they are made for each other! There is no reason to doubt that Luther wrote it, although there are those who would like to take the honor away from him, on the plea that a melody prior to his day bears some similarity to it.

A whole book could be written to show the inspiration and influence this hymn has had, and the comfort it has given to Christians in distress all over the world. Dr. Luther Reed, chairman of the SBH Hymn Commission once said wittily, that if the hymnbook did nothing more than teach English singing Lutherans to sing their greatest hymn in one common translation instead of many, and in one common form of the melody instead of half a dozen, it would be worth while.

On Luther's monument at Wittenberg are engraved these words: "Ein Feste Burg ist Unser Gott" ("A mighty fortress is our God"). At the opening meeting of the World Council of Churches in Amsterdam, 1948, this hymn was sung in a number of languages simultaneously, with tremendous effect.

Nursing – A Preparation for Family Life

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

With all due respect to the many fine Christian vocations which are open to women nowadays, I believe that nursing is one of the most satisfying professions as well as an ideal preparation for a Christian marriage and family life. As a former nurse, of course, I ought to be partial to nursing, which does not mean that I expect my daughter to follow in my footsteps. When the time comes, she may choose a vocation for herself, for not all girls are suited for nursing.

When I look back upon my nurses' training, I remember most vividly many long hours of hard work (I trained during the last war) and many almost frightening nights of duty with responsibilities far too heavy for an eighteen year old girl to accept. I remember so well my old director of nursing who always was very strict and stern with me, but who loved me so well that she kissed me on my wedding day even before the wedding. She wanted to make sure she would be the first one to kiss the bride!

No, it was not always easy "to stick it out," though of course even my war training had many sunny sides. Little did I realize, however, how everything I had learned as a student nurse would later on be of benefit not only to my patients but also to my own family, perhaps even to my community.

Statistics show that nurses are among the most marriageable women. As far as I know, all of my twenty-five classmates from nursing school are married and married within five years after they finished training. Still, a young woman should not enter nursing with marriage as her immediate goal after graduation. Of course it is natural that eventually she would like to get married.

A man who chooses a nurse as his wife is fortunate indeed. Why do I think so? Just look at these examples of how knowledge acquired in nursing can readily be transferred to a family situation.

A good nurse—
Knows how to care for the sick
Is used to accepting responsibility
Is always a teacher
Is accustomed to facing emergencies and giving first aid
Should be an expert in human relations
Must adjust readily to new situations
Must always be punctual
Knows about hygiene, sanitation, nutrition
Must be a good housekeeper as well as a good cook
Must know how to organize her work efficiently
Knows well how to care for babies and children
Has most likely spent many happy hours in the maternity ward.

And a good nurse can wait . . . endless hours on r duty caring for a seriously ill patient . . . endless in the operating room during a difficult lifesaving ation . . . and endless hours in the maternity ward ing for a baby to be born.

There is not as much glamor in nursing as y girls tend to believe. At the end of a busy day eve whitest uniform has lost its attractiveness, and handsome interns are married anyway.

In this country, where I had my training as a nursing is considered chiefly a profession, which be due to the great variety of young women who nursing. In other countries, as in Norway, where all student nurses come from Lutheran families, ing is still considered chiefly a call to serve suf humanity. The same surely holds true for our Lut Church Schools of Nursing in the United State

Thus this fine Christian vocation is open t qualified young woman who wishes to care for th and teach the prevention of disease. The chanc advancement into specialized fields are excellent. F stance I became a teacher of Health Educatio specialty being Maternity Nursing. Need I say about what good use I have made of everything learned, not only as nurse and teacher, but also a mother, pastor's wife—and perhaps even as write

No Soldier . . . Gets Entangled

he forced repatriation of hundreds of missionary ilies from the Congo throws into sharp relief the ent crisis of the Church. For over a century Chris- missions have advanced with the civilization of the . Relatively soon the Livingstones were joined by ilies and logistics. The baggage trains, what the Ro- s called *impedimenta,* grew with the movement. In estant missions the family, rather than the solitary ic with his Bible, razor, and toothbrush, became the rument of evangelization.

here have been problems. A recurring cause for cism of Protestant missions has been the missionary pound with its varying levels of creature comforts. s it Maude Royden who suggested that missionary ilies should go native, identifying themselves with fabric of the non-Christian society they were trying serve? Such a stripping away of the accretions of tern culture was the passion of the Japanese Kagawa, o contracted trachoma from a beggar with whom he ed his hovel in the slums of Kobe.

ut the matter, for all the shining naivete of Royden Kagawa, is not simple. The Protestant faith glori- the clerical marriage. And if the missionary is mar- , it seems severe to separate him from his family en he carries out his missionary task. The trail is uous enough even with the solace of a family. It rgued as well that the presence of a Christian family s to concretize the gospel witness. And if the family o accompany the missionary, is it quite realistic to ress it to the level of the native families accustomed generations to exist on a minimum?

If I Preach Not the Gospel

o runs the argument. And until history decides other- e, it is largely academic. The task of the missionary o witness to the gospel. If this can be done under ditions approaching those of the homeland, neither king's horses nor the king's theologians will keep sionary families apart. But what if this type of sion becomes increasingly impossible not only in ica but elsewhere? This, it seems to me, is the heart he matter. While it is still possible to provide logisti-

Impedimenta

cal support for a family enterprise, courses in missions can quibble about freight allowances, schooling for missionary children, and subsistence levels. But what do we do if it suddenly becomes impossible to witness in this day? What do we do if missions becomes an enterprise full of hostility in which we subsist only by taking the long chance?

Stale Bacon, Hard Peas

The question may well be asked of the Church in its entirety, particularly of the American church. How dependent are not all of us on the *impedimenta,* the well-ordered baggage trains, the mobile kitchens, the showers, the PX. Must we not admit that our religious security is based not so little on the church plant: its cork tile, coppery kitchen, and glassed-in patio? What if today, now, in this moment, you and I were forced to become solitary commandos behind the enemy lines with no other support than a divine marching order etched on the brain?

In the third century of our era the Emperor Carus, while personally commanding the Roman legions, tried by the application of austerity to restore the toughness and flexibility of the troops. On a campaign in the east, some elegantly garbed representatives of the Persian crown were brought to Carus to sue for peace. They found the sovereign of the western world sitting on the grass eating a piece of stale bacon and a few hard peas. He wore a coarse woolen garment of which only the color signified the imperial dignity.

The effort of Carus to call Rome back to the simplicity of her beginnings was futile, but it shines nonetheless with a melancholy glory. It should have something to say to those of us who dawdle in the legions of a greater sovereign.

For the Family Altar

J. R. Heste

Toward the Seventeenth Sunday After Trinity

The Family T

The Epistle: Romans 9:14-33 • The Gospel: Mark 2:18-28

Monday, October 3

GOOD ROOTS

Ephesians 3:17

That Christ may dwell in your hearts through faith; that you, being rooted and grounded in love. . . .

The root system of any tree has much to do with the health of the tree, for the roots not only give stability and anchorage, but they also supply food to the rest of the tree. A good family is a rooted family; it has its anchors down in a "sense of family," it carries on a heritage of good things that have been learned and done in the past. But also, and this is most important, a good family has its roots down in the soil of the knowledge and the faith supplied in the Word, and manifested in the love of God in Christ.

How well we know that we may be of so-called "great" family, but still be of an unrooted family. We pray, dear Father, that more and more families will find good rooting in Your will and purposes, that they may be firm and prosperous. Amen.

Tuesday, October 4

WORTHY TRUNK

1 Peter 3:7

Likewise you husbands, live considerately with your wives, bestowing honor on the woman as the weaker sex, since you are joint heirs of the grace of life. . . .

The health of the Family Tree depends upon those who give form to the structure of the home. Responsible for this are the parents. As things are between husband and wife, so will all things be in the home. The purpose of the trunk is to support the family structure and to be the avenue through which the life giving food rises to the crown of the tree. In establishing and building the home, husbands and wives share in a joint project, under God.

Bless parents who know that they have a great but joyous responsibility in maintaining a home and rearing a family. May Father and Mother continue to serve You and their children in all love and devotion. In Jesus' Name we pray. Amen.

Wednesday, October 5

THE CROWN

Genesis 1:28

And God blessed them, and God to them, "Be fruitful and multiply

The crown of the family tree is s dren, and it is God's will that m and fathers bring children into the w They bring happiness to the home adorn the life of the family. Parents an obligation to the little ones wh in their house; they not only give life, but they sustain it. Children have an obligation to their parents: " dren, obey your parents in everythin this pleases God." Parents are to up" their children in the Lord, and this lesson is being learned, then comes to the Family Tree and G glorified.

We thank You, dear Father, fo children in our house. Protect them harm, and cause them to grow in and vigor, that they may be a j their parents, and be readied for service to You and mankind. In Name. Amen.

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Thursday, October 6

A SINGING TREE

1 Chronicles 16:33

Then shall the trees of the wood sing for joy.

These words speak of the end result of faith in God, but they are an apt description, too, of the happiness that belongs to a family rooted and grounded in love, upheld by devoted parents and blessed by the presence of children. No earthly experience can quite match the experience of a happy home; no experience leaves as deep a mark, no joy can be found to supplant it altogether. Home is a haven, it is a fortress, it is a place of love and understanding, a place where we are wanted, we are warm and secure. How gracious was God in designing the home for the children of men!

How blest are those who know the happiness of home! Upon the lips of parents and children put words of praise to You, O Lord, for the gift You have given and made secure through human love. Make secure this happiness, we pray. Amen.

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Friday, October 7

FRUIT-BEARING

Galatians 5:22

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control . . .

The Family Tree is a fruit tree because it bears fruit either to the glory of God or unto its own destruction. Ordinarily a person reflects in his life the sort of home he was raised in; if a godly home, he will show it; if a godless home, again he will show it. That is why God puts such emphasis on home, home life, the responsibility of parents, and the training of children in obedience and love. "A good tree brings forth good fruit." A family that lives for God will not fail to bear good fruit.

We thank You, blessed Jesus, for the training ground called the home, for every opportunity there to learn of You, and of the lessons of kindness, unselfishness, patience, peace, love, and joy. Help us make our home a bearer of good fruit. Amen.

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Saturday, October 8

A LIVING TREE

Psalm 1:3

He is like a tree planted by s of water, that yields its fruit season, and its leaf does not In all he does he prospers.

Dead trees cannot stand long, the less trees are soon cut down, but trees, as Christian families, are tiful to see and a blessing to eart ciety could not long stand if the tian family were to disappear, serves as a positive influence upo and sends forth sons and daugh high purpose and aim. "The trees Lord are watered abundantly . them the birds build their nests." Christian family has an assignm this life—to bring healing to t tions.

Bless our house, O God, and r a strong testimony of Your lo a demonstration of happy huma Protect it from all that is dest and provide it with all that is tive that it shall house a Tree as unto Thee. Amen.

80 Years . . .

Dibelius Sees Deterioration of Christianity

Ten years before the outbreak of World War I a 24-year-old Lutheran pastor Pomerania predicted that the new century would see a world-wide clash Christian and anti-Christian forces.

Now 80-years-old, Dr. Otto Dibelius, who has reached a position of top inence as Bishop of Berlin and chairman of the Council of the Evangelical urch in Germany (EKID) has lived to see his fears realized in the grow- might of Communism and the insidious spread of materialism even inside Christian fold.

In an interview, Bishop Dibelius, o is as much hated and feared the Communists as he is admired respected by Christians through- Germany and the Western World, fessed that "I am decidedly pessi- stic as to the immediate future."

But, on the other hand, he stressed, long-range view is one of opti- sm and confidence.

'Around us and ahead of us," he d, "we face an increasing deteriora- n of organized Christianity. But the rld will return to the Saviour."

The short-statured, grey-bearded pre-, who has fought Communism with same courage and dogged persist- e with which he opposed Nazism, k an English Bible from a book- lf in his study.

'I have always had a Scripture sage for the contemporary situa- n," he said. "Ten years ago it was velation 13. 'And I saw a beast up out of the sea . . . and the gon gave him his power . . . and whole world wondered after the st. . . . And he opened his mouth blasphemy against God. . . . And was given unto him to make war h the saints and to overcome them. Here is the patience and the faith the saints.'"

Declaring that now that the beast spread himself over the world, hop Dibelius said his passage for ay was Isaiah 6: "Go and tell this ple, hear ye indeed but under- d not. . . . Then said I, Lord, long? And he answered, Until cities be wasted without inhabitant, the houses without man. . . . yet in it shall be a tenth, and it shall return and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof."

The bishop, who has been described as an unwearying watchman of East and West, said "we are witnessing the condition described by Isaiah, 'great forsaking in the midst of the land,' and it will become worse. Giving some examples, he continued:

"In East Germany, under Soviet occupation church life is breaking down. The first onslaught of totalitarian power is so enormous that people are abandoning church traditions and customs. Only a small number remain firm. Of this small number only a tenth will survive, as in Isaiah's day.

"Also in the Western world, from other causes, church life is depleted. I asked a pastor from England how the situation was in London. He replied that it was similar to that in Berlin: when company comes, the family stays home from church.

"In Sweden at the time of Archbishop Nathan Soderblom, the church played a dynamic role in national life. Now under the welfare state, church attendance is as poor as possible and the influence of the bishops and clergy is nothing. The problems in Stockholm are dress and better apartments. The situation is the same in other Scandinavian countries, and it is but little better in Holland."

Bishop Dibelius pointed also to Scotland where, he said, hotel lobby talk is far different than when he first went to Edinburgh in 1906. "Then," he said, "the Sunday morning discussion concerned which church to attend and which was the best preacher. Now the talk is which sports event to attend that day."

Some people, the bishop stated, think this downward trend has been halted, but "I do not think so." However, he added, he believed that in the long run Christianity will regain full vigor.

"This is my confession of faith," he said. "The Christian today can anticipate the future, just as in Isaiah's day. The old prophet, seeing evil things approaching, anticipated the help of God. With such help comes the Victory that overcomes the world."

—RNS Photo

BERLIN LANDMARK REMAINS—Overtowering West Berlin, the burned-out Kaiser Wilhelm Memorial Evangelical Church will be left standing beside its modern successor, now taking form. Octagonal in shape the new $1,500,000 structure will be surfaced with colored glass. The old ruin will be left as a warning memorial of World War II.

Patronizing Attitude Missionary Handicap

Christianity's greatest handicap in the East is the incomparably patronizing attitude of Westerners" to the people in those lands, declared Bishop Michael Hollis, who served as the Church of South India's first moderator from 1947 to 1954.

Western missionary boards are sometimes the last refuge of colonialism, and thus Christianity is largely equated with everything Western, he told the annual meeting of the Anglican Church of Canada's Executive Council.

Too often in the West, the former Anglican Bishop of Madras said, there is the unconscious assumption that "God speaks to India only through London, New York or Toronto."

The prelate of the CSI, which represents the most unorthodox and yet successful church union in history, said that two World Wars and the failure of the West to find the key whereby people can live together in harmony had convinced millions in the East that their Eastern faiths were superior to Christianity.

He warned that these Eastern faiths were even becoming missionary-minded towards the Western world. The West, he added, must learn humility and must beware of power over others, especially the power exercised by the possession of money.

Anglican bishops, priests and laymen from all over Canada attending the council's sessions also were told of the difficulties nourished by church disunity in the East, where in Hong Kong alone there were 63 branches of the Christian faith operating among 3,000,000 Chinese.

Bishop Hollis is now professor of church history at United Christian Theological College in Bangalore, a post he has held since 1955. For five years he had been Anglican Bishop of Madras when he was named first moderator of the CSI at its formation 13 years ago by a merger of Anglican, Methodist, Presbyterian, Congregational and Reformed groups.

In an interview after his address Bishop Hollis said the sects now invading mission fields were a judgment on older Churches.

At Conference Level . . .

The ALC Merger Moves Forward

The merger producing America's newest Lutheran denomination is mo forward on the local level at present with the formation of 163 "confere of congregations in The American Lutheran Church.

Conventions held this summer formed the 19 territorial districts of the new 2¼ million member denomination.

During conference meetings to be held between now and the end of the year, ways of raising the new church's first annual budget of 16.2 million dollars will be the first consideration.

The object will be "to place before the congregations the pattern of means by which they can provide adequate support for the new church," said Dr. Raymond M. Olson, Minneapolis, director of stewardship for The ALC.

Prints of the department's new film, *The Measure of a Man,* will be shown at the meetings as soon as they are ready.

Dr. Olson said the "documentary and motivational" film deals with some of the crucial areas in which the new church will be operating—such as world and home missions, charities, Lutheran cooperation, and other activities.

Delegates to the meetings also will receive information on the Jubilee Year, the 12-month festival ending next May which is celebrating the emergence of the new church. The ALC begins full operation from its Minneapolis headquarters Jan. 1, 1961.

Catholic Study Advances

A constitution setting up the Lutheran World Federation's Foundation for Inter-Confessional Research will be ready for submission to the LWF Executive Committee at its 1961 summer meeting. Final action on the document is expected to be taken by the LWF at its Assembly in Helsinki in 1963.

This was announced at a meeting in Heidelberg of the federation's Special Commission on Inter-Confessional Research which received a first draft of the constitution from Dr. Hans P. Treuenfels of Norwalk, Conn. He is a member of the six-man commission.

The commission heard a pro report on the LWF's research pro into the theology of Christian co sions from Dr. K. E. Skydsg prominent Danish Lutheran theol who is directing the program.

Dr. Skydsgaard launched th search last February in Denmark a study of contemporary Roma tholicism. He told commission bers of his recent stay in Rome d which he conferred with leading olic theologians on the forthcc Second Vatican (Ecumenical) Co to be convened by Pope John within the next two years.

Hetland Elected to WSCF Post

A Lutheran leader in student was elected associate treasurer c World's Student Christian Foun at a meeting of its general com in Athens, Greece.

Named to the post was Dr. A. I Hetland of Chicago, executive tary of the Division of Colleg University Work of the Nation theran Council. As an officer WSCF, he will also serve on its tive committee.

Dr. Hetland was present at th sion here, as was Miss Margaret son of Fresno, Calif., preside the Lutheran Student Associati America.

Retiring as vice chairman WSCF after four years in offic Dr. Carl E. Lund-Quist, who ill health, has resigned as exe secretary of the Lutheran Worl eration as of Sept. I.

Earlier, the two Lutheran repr tives participated in the World ing Conference sponsored b WSCF at Strasbourg, France. At by 500 delegates, the conferen the key event in the federatio year study emphasis on the Li Mission of the Church.

orwegians Named to Radio Staff

Two Norwegians associated with ssion agencies have been appointed the staff of the Lutheran World deration's all-African broadcasting vice.

The LWF's Commission on World ssion, meeting at Bukoba, Tangan-ka August 31-Sept. 2, elected Dr. gurd Aske, 46-year-old former mis-nary of the Lutheran Free Church Norway to an indefinite term as rector of the service, which plans establish and operate a 100-kilo-tt station in Addis Ababa, Ethiopia.

SCHIOTZ ELECTED CHAIRMAN

The Board of Directors of the Lutheran World Federation Broadcasting Service was constituted in Bukoba, Tanganyika Sept. 2. Elected chairman of the board was Dr. Fredrik A. Schiotz of Minneapolis, Minnesota, president of The Evangelical Lutheran Church.

As the governing body of the broadcasting service, the newly constituted board is to supervise its erection and operation of a 100-kw radio station at Addis Ababa, Ethiopia, to broadcast programs throughout Africa, the Middle East and southern Asia.

Dr. Aske, who has been associate rector of the federation's Department World Mission since 1958, was con-rrently acting director of the radio oject in 1959, and during the present ar has been serving a one-year pro-sional term as regular director of e broadcasting service.

Also announced was the appoint-ent of Gudmund Gjelsten, editor at e Stavanger home office of the Nor-gian Missionary Society, as secretary audience relations of the proposed tion. Both appointments are to take ect next Jan. 1. Mr. Gjelsten's will for three years.

The 32-year-old NMS staff member s been editing the society's youth agazine "Ny Horisont" and its in-rmation service. In the LWF broad-ting service he will have charge of dience mail and follow-up. Both he d Dr. Aske completed basic theo-gical studies in their homeland and rsued post-graduate work for ad-nced degrees in the United States.

Surpass WRY Goal

The one million dollar goal of the Lutheran World Federation's special World Refugee Year program was surpassed by nearly $20,000, it was announced early in August.

At its meeting in Berlin, the LWF Commission on World Service was informed that the federation's constituency has given or pledged a total of $1,019,375 to date toward the WRY projects.

Of this amount, $981,275 was applied to the original $1 million program and $38,100 to a supplementary budget for Austria, where rapid implementation of the original project revealed a larger need and opportunity than had been expected.

In view of reports that in some other circles WRY undertakings fell far short of their measurable goals, the commission hailed as particularly noteworthy the success of the LWF effort and expressed appreciation to those who had contributed to the achievement.

Appoint Research Aide

James H. Wente, a 1958 theological graduate of the American Lutheran Church who has been engaged in a two-year Lutheran World Federation pilot project in Africa, has been appointed to the federation's headquarters staff.

The LWF Commission on Theology, in annual session, was informed that Mr. Wente will begin work at Geneva on Nov. 1 for a term of about 10 months as a special research assistant in the Department of Theology. Mr. Wente, whose home is at Waterloo, Iowa, has since February 1959 been assistant to the director at the All-Africa Theological Seminar conducted at Marangu, Tanganyika, under auspices of the LWF Department of World Mission.

Director Vilmos Vajta of the Department of Theology said in his annual report to the commission that the young graduate of Wartburg Seminary, Dubuque, Iowa, has been granted a research scholarship for the Geneva post where, "under the guidance of the department, he will share in its responsibilities, especially in the preparation of some manuscript and special studies."

At Marangu, Mr. Wente's particular tasks were in the field of English-language tutoring, administration, and student guidance in library work.

African Church Marks 50 Years

Some 4,000 Africans gathered at Bukoba, Tanganyika to climax a three-day celebration of the 50th anniversary of Lutheran mission activity in northwestern Tanganyika.

Summoned by African drums and trumpets sounding out from a hilltop, they poured in from outlying villages over backwoods trails leading to this little, remote provincial capital.

Joining the throngs of Buhaya Christians in a moving outdoor service were 60 Lutheran church and mission leaders from 15 countries of Africa, Asia, Europe and America, as well as scores of missionaries who labor in this East African trust territory.

The observance on August 28 took place at the Lutheran mission station on Kashura Hill, overlooking Bukoba which lies not far from the Uganda and Ruanda Urundi borders. It was on Kashura Hill that a German missionary, Dr. Ernest Johanssen, established a station in June 1910, a month after landing on Lake Victoria's shore.

War in Europe later interrupted the work of Bethel missionaries from Germany among the Buhaya people, but Lutherans of other countries have carried it on, so that there is now an indigenous Evangelical Church of Northwestern Tanganyika with about 51,000 baptized members.

Now administering the work with its international staff is the mission of the Church of Sweden, acting as trustee for the Lutheran World Federation.

It was a scheduled enlarged annual meeting of the federation's Commission on World Mission, opening on Aug. 29, that enabled the Synodal Council of the Buhaya Church to invite to its celebration at Kashura Hill's church of the Redeemer, so many prominent foreign visitors.

Heading the list were Dr. Heinrich Meyer, Lutheran Bishop of Luebeck, Germany and Dr. Fredrik A. Schiotz president of The Evangelical Lutheran Church in the U. S.

PLC Becomes PLU

Three events will be celebrated on October 16 at Pacific Lutheran College, Tacoma, Wash.

The new Tacoma-Pierce administration building will be dedicated. The college is celebrating the 70th anniversary of its founding. And also on this day the college is adopting its university status so that it becomes Pacific Lutheran University. Dr. Fredrik A. Schiotz, president of The Evangelical Lutheran Church and president elect of The American Lutheran Church, is the festival program speaker. Dr. J. W. Ylvisaker, president of Luther College, Decorah, Iowa, speaks at festival morning worship on the same day.

Zion Society Meets

A society formed to bring the Christian message to Jews is holding its 82nd annual convention in Beloit, Wis. Oct. 7-9.

The Zion Society for Israel formed in 1878 will meet at Our Savior's Lutheran Church in Beloit.

The Bible teacher for the convention will be Dr. Gerhard Belgum, religion professor and author from Luther College, Decorah, Iowa.

The program for a youth session Saturday night will include appearances by Jerome Azen of New York City, a Hebrew Christian now working with the National Lutheran Council, and Ezekial Isaac, a student from Ethiopia now attending Concordia College in Moorhead, Minn.

At concluding sessions Sunday, Oct. 9, speakers will include the Rev. E. M. Hegge of Eau Claire, Wis., and the Rev. Elias Newman, veteran missionary among the Jews.

People

Dr. and Mrs. Norris Olson were honored recently on the occasion of their 40th wedding anniversary by their parish, St. Paul's Church, Pontiac, Ill. A son-in-law, the Rev. Edmund Olson, preached at the Sunday service on the day of the anniversary.

The Rev. Samuel Carlsen has resigned as superintendent of the Riverview Lutheran Home in Spokane, Wash., and is temporarily serving as an interim pastor at Plentywood and Highland congregations, Plentywood, Mont.

CHICAGO CHURCH EXPANDED—Shown above is the new parish hall addition recently added to Christ Church, Chicago, Ill., the Rev. Johan A. Berg, and the Rev. Arnold Bensen, pastors. Included in the new construction are Sunday school classrooms, fellowship hall, library, offices, gymnasium and kitchen facilities. A new organ was installed in the church and dedicated on the same day as the parish hall. Four former pastors took part in dedication festivities: the Rev. Otto Hesla, the Rev. Ray Farness, the Rev. Orville Running and the Rev. Gabriel Tweet.

The Rev. J. H. Preus was honore
his parish, Crane Creek and Imm
Churches, Lawler, Iowa, recentl
the occasion of the 40th anniversa
his ordination.

The Rev. Edgar O. Urness, for
of Hogeland, Mont., is now servi
associate pastor of Trinity Ch
Madison, S. Dak.

Mr. E. David Knutson was rec
commissioned as a missionary t
beria, Africa, in the Oslo Ch
Oslo, Texas.

The Rev. Leonard Nypen ha
signed as pastor of his parish in
stock, Minn., in order to become
sistant pastor at First Church, D
Minn., effective October 1.

The Rev. Dennis L. Anderson,
merly of Marysville, Wash., is now
ing as pastor of Faith Church, A
Ore.

The Rev. James R. Bjorge, for
of Belgrade, Minn., is now se
Zion Church, Litchfield, Minn.

The Rev. Gordon H. Carls, for
of Chatfield, Minn., is now se
East Freeborn Church, Albert
Minn.

The Rev. Arne R. Carlson, for
of La Moure, N. Dak., is now se
a three-church parish at Park Riv
Dak.

**The Rev. Christopher J. Chri
son,** formerly of Florence, S. D
now serving Holy Trinity Churc
ALC congregation, in Ephrata, W

The Rev. Robert O. Evans, fo
with the Plymouth Youth Cen
Minneapolis, Minn., is now serv
pastor of a new Home Mission c
gation, Prince of Glory, being
lished in the urban redevelopme
trict of North Minneapolis, Minn

The Rev. Howard C. Gravroc
merly of West Sacramento, Ca
now serving Hope Church, Mi
Minn.

The Rev. E. J. Haanstad, form
Hudson, S. Dak., is now servi
John's Church, Webster, S. Dak.

The Rev. Jerry L. Kuehn, fo
of Mondovi, Wis., is now s
Faith Church, Cameron, Wis.

The Rev. Vincent G. Mostr
now serving Volin Church, Vo
Dak.

The Rev. G. F. Mundfrom
serving a three-church parish i
land, S. Dak.

he Rev. Ivan Vallem, formerly of ville, Iowa, is now serving as as- nt pastor at First Church, Stough- Wis.

he Rev. Wm. L. Vaswig has re- ed from his parish at Mission Hill, Dak. and is now doing graduate y at Luther Seminary, St. Paul, n.

he Rev. Robert Evenson has re- ed from Calvary and Grant rches in Crystal Lake, Iowa, in r to become assistant to the direc- of admissions and public relations Valdorf College, Forest City, Iowa, tive this month.

he Rev. David P. Himle has ac- ed a call to be chaplain of the heran Welfare Society of South ota with headquarters in Sioux s.

he Rev. Robert Hillstead has re- ed as assistant pastor at Phinney ge Church, Seattle, Wash., in order ecome pastor of Christ the King rch, Tacoma, Wash.

he Rev. Clarence O. Johnson of bank, S. Dak., was recently in- ed as one of the associate pastors Our Savior's Church, Sioux Falls, Dak. He will serve largely in the of visitation.

he Rev. K. Roy Nilsen, formerly Berlin, N. H., is now serving Christ rch, Commack, L. I., a new Home sion congregation.

EVANGELISTS' SCHEDULES

ALLEN V. LEE

ber 2-6
e Rev. Clarence Jacobson
0 S. Lake
les City, Montana

e Rev. Ralph Okland
olfpoint, Montana
ov. 3
e Rev. R. H. Tange
ck, Wisconsin

A. HERBERT MJORUD

e Rev. T. W. Maakestad
4 N. 8th Street
herville, Iowa

e Rev. Ernest Stadum
lton, North Dakota

e Rev. H. Curtis Satre
03 18th Ave. N. W.
lgary, Alberta, Canada
ov. 4
e Rev. Carl E. Johnson
mrose, Alberta, Canada

CARL OPSAHL

e Rev. Daniel Bergeland
Trinity Lutheran Church
Grande Prairie, Alberta, Canada
16-20
The Rev. Oscar I. Lokken
Grace Lutheran Church
Dawson Creek, B. C., Canada
23-27
The Rev. Harold Engen
Peace Lutheran Church
Fort Saint John, B. C., Canada
30-Nov. 3
The Rev. Harold Frostad
Valhalla Centre Lutheran Church
Valhalla Centre, Alberta, Canada

OCTOBER P.T.R.'S

October 2—Plentywood
9—Lakota
30—New York
30—Glenwood-Willmar

T. W. TYSDAL

Oct. 3-5 "Faith Advance" for pastors
Seattle, Washington
Oct. 9-13 Preaching Mission
Rev. E. M. Bremer
Route 2
Everson, Washington

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

183-acre farm for sale in Cent. Wis. Near black top road and school bus. 684-1A

200-acre dairy farm in Rock Co. in S. Wis. with creek running through. Adequate bldgs., level land. Will sell on contract. Possession. Mar. 1. 684-2A

Large livestock farm of 1270 acres in one piece, could be divided. Excellent for beef, hogs and sheep. 650 acres tilled. 2 modern sets of bldgs. Located in SE Minn. Houston Co. May be purchased with landlord's share of crop for immediate possession. Terms at $10,000 down. $105.00 per acre. 684-3A

Homes

2 story house, insulated, newly painted, 4 bedrooms, full basement, oil water heat, double garage, 50 ft. of lake shore. Located in Osakis, Minn. 684-4B

Businesses

30 room hotel with 5 room home in back. Good business. $32,000 with down payment. Bal. payable semi-annually at 5%. Located in East. N. Dak. 684-5C

Dry cleaning shop and new brick bldg. in town of 3000 in Cent. Minn. 684-6C

Ford garage in County seat town in No. N. Dak. Successful business. Stock of merchandise. Fireproof bldg. Equipment can be purchased on payments to suit your desire. Area scheduled for irrigation from Missouri River. Owner retiring. 684-7C

FOR RENT

3 nicely furnished bedrooms and bath on second floor in quiet private home. Breakfast or breakfast privileges optional. Garage space. Widow. Prefer three ladies. 684-8B

Two roommates wanted to share 2-bedroom apt. with twin beds. Immediate possession. No smoking or drinking. Prefer Protestant. Ages 28-32. Reasonable rent. 684-9B

WANTED TO RENT

Working girl wishes a room with kitchen privileges or efficiency apt. Located near Bethel Lutheran in S. Mpls. by Nov. 1. 684-10B

POSITIONS WANTED

Girl wishes to work for room and board while going to school. Prefers housework and babysitting for 2-yr.-old and up in W. St. Paul area. 684-11D

Middle aged widow coming to cities desires good home. More for home than salary. Has driver's license. 684-13E

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He has taught in clinical pastoral training programs at University of Michigan Hospital and Minneapolis General Hospital and supervises the Volunteer Chaplaincy Service at University of Minnesota Hospitals. He has pursued his special interest in the subject of faith and health in the parish ministry and through graduate study.

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